

## PART I

الْبَابُ الْأَوَّلُ

كَوْنُ نَبِيِّ اللَّهِ ﷺ كُلُّهُ رَحْمَةٌ

CHAPTER ONE

THE HOLY PROPHET ﷺ IS MERCY  
INCARNATE

**A**LLAH ﷻ INFORMED US THAT HIS EXALTED PROPHET ﷺ IS MERCY for the worlds, compassionate and full of pity and clemency, and the one who removes the shackles and fetters that were on the previous peoples. Allah informed us that this mercy is from Him, and that the Prophet ﷺ is the epitome of lofty character, exalted to the apex of benevolence and leniency. The Prophet ﷺ was neither coarse nor harsh, and was kind and courteous toward the believers.

Allah made the Prophet's religion a religion of mercy, ease, moderation, clemency and temperance. The Prophet ﷺ is mercy; he is the Prophet of mercy; he was sent as mercy; and he is full of pity and compassion. He is mercy for the worlds and a gift from the Lord of the worlds. There are several hadiths from the noble Prophet ﷺ that prove that he was mercy and that Allah gifted him as mercy for His servants.

#### 1.1 THERE IS NO OTHER PROPHET THAT COMES CLOSE TO THE PROPHET ﷺ IN MERCY

No other prophet comes close to or matches or parallels Allah's Messenger ﷺ in his mercy to humanity, and that includes mercy to the disbelievers and obstinate opponents in the world, and even those who harmed him or attempted to murder or assassinate him.

Prophet Nūḥ ﷺ supplicated against his people who did not believe in him and he beseeched their destruction. Allah ﷻ said,

﴿وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ ذَيَّارًا ۖ إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا﴾

﴿And Nūḥ (Noah) submitted: "O my Lord! Do not leave even a single disbeliever living on earth. Surely, if You leave them (alive), they will keep leading your servants astray



*and will beget none but the most wicked and extremely disbelieving children.”<sup>1</sup>*

Allah granted Nūḥ's supplication and the people were deluged and drowned. In addition to this, Prophet Nūḥ ﷺ will declare his innocence of all the creation on the Day of Resurrection, and will ask the people to go to other Prophets ﷺ. He will ask for salvation for his self alone.

However, when it comes to the generous and compassionate Chosen Prophet ﷺ, it is the exact opposite of that. He never supplicated for an absolute destruction to befall his people; rather, he refused the offer from Allah to cast punishment on them, and he hoped that Allah would spare them so that if they do not believe, perhaps the generation after the obstinate rejecters would embrace faith.

When Allah's Messenger ﷺ departed from Taif—after its inhabitants did what they did, striking him and shedding his blessed blood—the angel Jibril ﷺ came with the angel in charge of the mountains and informed the Prophet that Allah commanded the angel of the mountains to obey him. The angel of the mountains approached the Prophet ﷺ and greeted him with peace and said, “Indeed, Allah has heard the statement of your people regarding you, and I am the angel of the mountains; your Lord sent me to you for you to order me. What do you want? If you wish, I will crush them between the Akhshabān [two mountains of Mecca].”

Allah's Messenger ﷺ said,

بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ، لَا يُشْرِكُ بِهِ شَيْئًا.

No, I hope that there will appear from their progeny those who worship Allah alone and do not associate any partners with Him.<sup>2</sup> Agreed upon.

<sup>1</sup> Qur'ān 71:26–27.

<sup>2</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *Bada' al-khalq* [The Beginning of Creation], Ch.: “When One of You Says *Āmīn* along with the Angels, and the Two Coincide, His Past Sins Are Forgiven,” 3:1180 §3059; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Jihād* [The Striving], Ch.: “On the Harm That the Prophet ﷺ Experienced from the Pagans and Hypocrites,” 3:1420 §1795.



The Prophet's mercy was such that he seemed to forget what his people did to him; he did not desire their destruction. Instead, he hoped that Allah would guide his enemies and opponents among the disbelievers—and his hopes were fulfilled, for the bulk of his people soon believed in him, not to mention their offspring.

Prophet Ibrāhīm ﷺ disavowed his uncle Āzar after he realized that he perished as a disbeliever. Allah ﷻ said,

﴿فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ﴾

﴿But when it became evident to him that he was an enemy of Allah, he parted with him (dissociated himself from him and never prayed for him afterwards).﴾<sup>3</sup>

According to Abū Hurayra رضي الله عنه, the Prophet ﷺ said,

يَلْقَىٰ إِبْرَاهِيمُ أَبَاهُ أَرْزَ يَوْمَ الْقِيَامَةِ، وَعَلَىٰ وَجْهِهِ آزَرٌ قَتَرَةٌ وَغَبَرَةٌ. فَيَقُولُ لَهُ إِبْرَاهِيمُ: أَلَمْ أَقُلْ لَكَ: لَا تَعْصِنِي؟ فَيَقُولُ أَبُوهُ: فَالْيَوْمَ لَا أَعْصِيكَ. فَيَقُولُ إِبْرَاهِيمُ: يَا رَبِّ إِنَّكَ وَعَدْتَنِي أَن لَا تُخْزِنِي يَوْمَ يُبْعَثُونَ. فَأَيُّ خِزْيٍ أَخْزَىٰ مِنْ أَبِي الْأَبْعَدِ. فَيَقُولُ اللَّهُ تَعَالَىٰ: إِنِّي حَرَمْتُ الْجَنَّةَ عَلَى الْكَافِرِينَ.

Ibrāhīm shall meet his [uncle] Āzar on the Day of Resurrection. Upon Āzar's face there shall be ignominy and dust, and Ibrāhīm will say to him, 'Did I not tell you that you should not disobey me?' He will reply, 'Today I will not disobey you.' Ibrāhīm will say, 'O my Lord! You promised me that You will not humiliate me on the day the humanity is resurrected—but what humiliation is greater than my father being farthest from Your mercy?' Allah ﷻ will say, 'I have made Paradise forbidden for the disbelievers.'<sup>4</sup>Reported by al-Bukhārī.

<sup>3</sup> Qur'ān 9:114.

<sup>4</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *Aḥādīth al-anbiyā'* [The Traditions of the Prophets], Ch.: "On Allah's Statement, ﴿And Allah took Ibrāhīm as an intimate friend﴾," 3:1223 §3172.

When Ibrāhīm ﷺ finally left his people, he did not return to them, and instead he took the Levant as his abode. Although he travelled to Egypt and Hejaz, he eventually returned to the Levant where he passed away. Furthermore, Ibrāhīm's supplication for the believers was for the provision of fruits only. Allah ﷻ said,

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

«And (recall) when Ibrāhīm (Abraham) prayed: "O my Lord, make it a city of peace and bless its residents who believe in Allah and the Last Day with a variety of fruits."»<sup>5</sup>

Then Allah informed him that He would provide for all of them, including the disbelievers, and that the latter would receive a painful torment on the Day of Resurrection:

﴿قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ﴾

«(Allah) said: "And as for him who disbelieves, I shall also grant him enjoyment (for) a short span of life, then (for his disbelief) I shall drive him to the torment of Hell. And that is an extremely evil destination."»<sup>6</sup>

And just like Prophet Nūḥ ﷺ, Ibrāhīm ﷺ will declare his innocence of all the Creation on the Day of Resurrection, and will ask the people to go to the other Prophets, until they finally reach the clement and merciful Chosen Prophet ﷺ, and he will intercede for the entire Creation, including the other Prophets. This is what is known as the Greatest Intercession (*al-Shafā'a al-'Uẓmā*).

The Prophet of mercy ﷺ also sought rain for the disbelievers of Quraysh, despite what they subjected him and his Companions ﷺ to. He did not lower his hands and abstain from supplication after

<sup>5</sup> Qur'ān 2:126.

<sup>6</sup> Ibid.



seeing them suffer—even though they were disbelievers—and he did not want the angel of the mountains to crush them between the two mountains.

The Prophet ﷺ also gave permission to Thumāma b. Uthāl to send supplies to the Quraysh after the lifting of the embargo, and this shows the Prophet's mercy and generosity even toward the disbelievers.

And just like Prophet Nūḥ and Ibrāhīm, Prophet Mūsā declared his disavowal of the Children of Israel even though they were his own people in this life, and he would declare his renunciation of them again in the Next and judge them as corrupt. Allah said about Mūsā's disowning of his people,

﴿قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ  
الْفَاسِقِينَ﴾ ٥ قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ

﴿(Mūsā [Moses]) submitted: "My Lord! I have no control (over anyone) except for myself and my brother (Hārūn [Aaron]). So put us apart from (these) wicked people (by Your command)." (The Lord) said: "So this (land) is forbidden to these (rebels) for forty years."﴾<sup>7</sup>

But when it comes to the Chosen Prophet of mercy ﷺ, who is clement and compassionate to the creation, it is the exact opposite of that. He never left his people or a single individual among them. There are many hadith reports in which the Prophet is recorded as saying, "My community, my community," and even the disbelievers are included among them. Out of his keenness for their salvation, had the Prophet known that Allah would forgive them, he would have ramped up seeking forgiveness for them.

Ibn 'Abbās and Ibn 'Umar reported in the story of the Prophet's prayer for the chief of the hypocrites, 'Abd Allāh b. Ubayy b. Salūl, that the Prophet ﷺ said to 'Umar, "I was given a choice and I choose. It was said to me,

﴿أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ

<sup>7</sup> Ibid., 5:25-26.



اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ

الْفَاسِقِينَ ﴿٨﴾

Whether or not you seek forgiveness for these (wicked and arrogant hypocrites who dare scoff at Your Eminence), if you implore forgiveness for them seventy times (out of your natural compassion and your benevolent practice of forgiving and forbearing), even then Allah will not forgive them at all because they have rejected Allah and His Messenger (blessings and peace be upon him) and Allah does not guide the rebels.<sup>8</sup>

If I knew that he would be forgiven if I increased upon seventy times, I would have increased [my seeking of his forgiveness].”<sup>9</sup>

Reported by al-Bukhārī.

As for Prophet ʿĪsā عليه السلام, he was worshipped besides Allah and both he and his mother were taken as gods besides Allah and the Christians falsely claim that he ordered them to do that. Allah ﷻ said,

﴿وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَٰهَيْنِ مِن دُونِ اللَّهِ قَالَ سُبْحٰنَكَ مَا يَكُونُ لِيٓ أَن أَقُولَ مَا لَيْسَ لِيٓ بِحَقِّٖ إِن كُنتَ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١٧١﴾ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنۢ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾

And when Allah will say: “O ʿĪsā, the son of Maryam (Jesus, the son of Mary)! Did you ask the people to take

<sup>8</sup> Ibid., 9:80.

<sup>9</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Janāʿiz* [The Funerals], Ch.: “The Offensiveness of Prayers and Supplications of Forgiveness for the Hypocrites,” 1:459 §1300.

*you and your mother as two gods besides Allah?" He will submit: "Glory be to You! It is not (justified) for me to say such a thing as I have no right to say. Had I said it, You would surely have known it. You know every such (thing) that is in my heart, but I do not know those (things) which are in Your knowledge. Indeed, it is only You Who know well all that is unseen. I said to them nothing except (that) which You ordered me to say: Worship (only) Allah, Who is my Lord and your Lord (too). And I kept a vigilant watch over (their beliefs and actions) so long as I was amongst them. But when You lifted me up, then You alone watched over their (affairs), and You are a Witness to everything." 10*

This is why Prophet 'Īsā ﷺ cursed his folk from the Children of Israel, as Allah ﷻ said:

﴿لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ﴾

﴿Those amongst the Children of Israel who disbelieved were cursed by the tongue of Dāwūd (David) and 'Īsā, the son of Maryam (Jesus, the son of Mary). 11

Likewise, Prophet 'Īsā ﷺ will declare his disowning of his people on the Day of Resurrection.

But as for our Chosen Prophet of mercy ﷺ, he never cursed his community, supplicated against them, or disavowed or renounced them. He was the exact opposite of that. He used to supplicate for them and leave the matter of his own self to his Lord, Most High. Allah will make him pleased with his people and will not disappoint him.

According to 'Abd Allāh b. 'Amr ؓ, the Prophet ﷺ recited Allah's words about Ibrāhīm,

<sup>10</sup> Qur'ān 5:116-117.

<sup>11</sup> Ibid., 5:78.



﴿رَبِّ إِنَّهُنَّ أَضَلَّلْنَ كَثِيرًا مِّنَ النَّاسِ ۖ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ۖ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ﴾

﴿O my Lord! These (idols) have led many people astray. So whoever follows me will belong to me, and whoever disobeys me, then indeed You are Most Forgiving, Ever-Merciful.﴾<sup>12</sup>

And Allah's words about 'Isā عليه السلام,

﴿إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾

﴿If You torment them, they are only Your servants, and if You forgive them, You are indeed Almighty, All-Wise.﴾<sup>13</sup>

Then Prophet Muhammad ﷺ raised his hand and wept, saying,

اللَّهُمَّ! أُمَّتِي، أُمَّتِي.

O Allah! My community, my community!

So Allah ﷻ said,

يَا جِبْرِيلُ! اذْهَبْ إِلَى مُحَمَّدٍ، وَرَبُّكَ أَعْلَمُ، فَسَلْهُ: مَا يُبْكِيكَ؟

O Jibrīl! Go to Muhammad and ask him—and your Lord knows best: 'What causes you to weep?

So Jibrīl عليه السلام went to the Prophet ﷺ and asked him, and the Prophet ﷺ told Jibrīl what he asked—and he knew better—and then Allah ﷻ said,

يَا جِبْرِيلُ! اذْهَبْ إِلَى مُحَمَّدٍ، فَقُلْ: إِنَّا سَنَرْضِيكَ فِي أُمَّتِكَ، وَلَا نَسْوَأُكَ.

O Jibrīl! Go to Muhammad and say, "I shall make you pleased with regard to your community and I shall not disappoint you."<sup>14</sup>

<sup>12</sup> Ibid., 14:36.

<sup>13</sup> Ibid., 5:118.

<sup>14</sup> Set forth by •Muslim in *al-Shaḥīḥ*: Bk.: *al-Īmān* [The Faith], Ch.: "On the



Reported by Muslim.

According to Abū Hurayra رضي الله عنه,

قِيلَ: يَا رَسُولَ اللَّهِ، ادْعُ عَلَى الْمُشْرِكِينَ. قَالَ: إِنِّي لَمْ أُبْعَثْ لَعَنًا، وَإِنَّمَا بُعِثْتُ رَحْمَةً.

Someone said, “O Allah’s Messenger ﷺ! Invoke a curse upon the pagans,” but the Prophet ﷺ replied, “I was not sent as a curser; I was only sent as mercy.”<sup>15</sup>

Reported by Muslim.

Indeed, the Prophet ﷺ used to pray for his people who subjected him to harm and shed his blessed blood, broke his molar and wanted to kill him. He asked Allah to pardon them and have clemency toward them. He said during the battle of Uḥud,

اللَّهُمَّ، اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ.

O Allah! Forgive my people, for they know not.<sup>16</sup> Agreed upon.

Here are two hadith reports about the Greatest Intercession.

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Prophet’s Supplication for His Nation ﷺ,” 1:191 §202.

<sup>15</sup> Set forth by •Muslim in *al-Shaḥīḥ*: Bk.: *al-Birr wa ṣila wa al-adab* [On Piety, Familial Integration, and Good Manners], Ch.: “The Prohibition of Invoking Curses Against Creatures and Other Things,” 4:2006 §2599; •al-Bukhārī in *al-Adab al-mufrad*, 119 §321; •Abū Ya’lā in *al-Musnad*, 11:35 §6174; •Abū Nu’aym in *Dalā’il al-nubuwwa*, 1:40 §2; •al-Bayhaqī in *Shu’ab al-īmān*, 2:144 §1403; •Ibn ‘Asākir in *Tārīkh Dimashq*, 4:92; •Ibn Kathīr in *Tafsīr al-Qur’ān al-‘Azīm*, 3:202.

<sup>16</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Anbiyā’* [On the Prophets], Ch.: “The Hadith About the Cave,” 3:1282 §3290; •Muslim in *al-Shaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Striving and Military Expeditions], Ch.: “On the Battle of Uḥud,” 3:1417 §1792; •Aḥmad b. Ḥanbal in *al-Musnad*, 1:453 §4331; •Ibn Mājah in *al-Sunan*: Bk.: *al-Fitan* [On Tribulations], Ch.: “Patience with Affliction,” 2:1335 §4025; •Abū Ya’lā in *al-Musnad*, 9:131 §5205; •al-Bazzār in *al-Musnad*, 5:106–107 §1686.

Abū Hurayra رضي الله عنه said: Once someone brought some meat to the Prophet ﷺ and he was given the shank ... [until the final part where the Prophet ﷺ said:]

فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: ائْتُوا آدَمَ. فَيَأْتُونَ آدَمَ، فَيَقُولُونَ: يَا آدَمُ. . .  
 اشفع لنا إلى ربك. ألا ترى إلى ما نحن فيه؟ ألا ترى إلى ما قد بلغنا؟  
 فَيَقُولُ آدَمُ: ... نفسي، نفسي. اذهبوا إلى غيري. اذهبوا إلى نوح. فَيَأْتُونَ  
 نُوحًا، فَيَقُولُونَ: ... اشفع لنا إلى ربك، ألا ترى ما نحن فيه؟ ألا ترى  
 ما قد بلغنا؟ فَيَقُولُ هُتَمُ: ... نفسي، نفسي. اذهبوا إلى إبراهيم. فَيَأْتُونَ  
 إِبْرَاهِيمَ، فَيَقُولُونَ: اشفع لنا إلى ربك، ... فَيَقُولُ: ... نفسي، نفسي.  
 اذهبوا إلى غيري. اذهبوا إلى موسى. فَيَأْتُونَ مُوسَى، فَيَقُولُونَ: يَا مُوسَى،  
 ... اشفع لنا إلى ربك، ... فَيَقُولُ لَهُمْ مُوسَى: ... نفسي، نفسي. اذهبوا  
 إِلَى عِيسَى. فَيَأْتُونَ عِيسَى، فَيَقُولُونَ: اشفع لنا إلى ربك، ... فَيَقُولُ لَهُمْ  
 عِيسَى: ... نفسي، نفسي. اذهبوا إلى غيري. اذهبوا إلى مُحَمَّدٍ. فَيَأْتُونِي،  
 فَيَقُولُونَ: يَا مُحَمَّدُ، أَنْتَ رَسُولُ اللَّهِ، وَخَاتَمُ الْأَنْبِيَاءِ، وَغَفَرَ اللَّهُ لَكَ، مَا  
 تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، اشفع لنا إلى ربك. ... ثُمَّ يُقَالُ: يَا مُحَمَّدُ، ارفع  
 رَأْسَكَ، سَلْ تُعْطَهُ، اشفع تُشَفِّعْ.

So the people will say to each other, "Let's go to Ādam." They will go to Ādam and say, "O Ādam! Intercede for us with your Lord! Do you not see the condition we are in? Do you not see what has happened to us?" Ādam will say, "My self, my self! Go to someone else besides me; go to Nūḥ." And so they will go to Nūḥ and say, "[O Nūḥ!] Intercede for us with your Lord! Do you not see the condition we are in? Do you not see what has happened to us?" Nūḥ will say to them, "My self, my self! Go to Ibrāhīm رضي الله عنه." And so they will go to Ibrāhīm and say, "[O Ibrāhīm!] Intercede for us with



your Lord,” but he will say, “My self, my self! Go to someone else besides me. Go to Mūsā.” And so they will go to Mūsā and say, “O Mūsā! Intercede for us with your Lord,” but Mūsā will say to them, “My self, my self! Go to ‘Īsā ﷺ.” And so they will go to ‘Īsā and say, “O ‘Īsā! Intercede for us with your Lord,” but he will say to them, “My self, my self! Go to someone else besides me. Go to Muhammad ﷺ.” And so they will come to me and say, “O Muhammad! You are Allah’s Messenger and the Seal of the Prophets. Allah has forgiven, for your sake, all the earlier and later sins of all the people of your Ummah; intercede for us with your Lord... .” Then it will be said, “O Muhammad! Raise your head. Ask and you shall be given; intercede and your intercession shall be accepted....”<sup>17</sup>

Agreed upon.

According to Anas رضي الله عنه, the Prophet ﷺ said,

فَيَأْتُونَ عِيسَى، فَيَقُولُ: لَسْتُ لَهَا، وَلَكِنْ عَلَيْكُمْ بِمُحَمَّدٍ ﷺ، فَيَأْتُونِي،  
فَأَقُولُ: أَنَا لَهَا.

And they will go to ‘Īsā and he will say, ‘I am not for it; however, go to Muhammad.’ And so they will come to me and I will say, ‘I am for it.’<sup>18</sup>

Agreed upon.

## 1.2 ALLAH MADE THE PROPHET ﷺ MERCY FOR THE WORLDS

Allah ﷻ is the most merciful of those who show mercy. His mercy

<sup>17</sup> Ibid., Bk.: *al-Tafsīr* [The Qur’ānic Exegesis], Ch.: “On Sūrat al-Isrā’: *‘The progeny of those carried with Nūḥ’*,” 4:1745-1746 §4435; •Muslim in *al-Shāḥīḥ*: Bk.: *al-Īmān* [The Faith], Ch.: “The Inhabitant of Paradise with the Lowest Rank,” 1:180-185 §§193-194.

<sup>18</sup> Ibid., Bk.: *al-Tawḥīd* [The Divine Unity], Ch.: “Allah’s Speech to the Prophets and Others on the Day of Judgment,” 6:2727 §7072; •Muslim in *al-Shāḥīḥ*: Bk.: *al-Īmān* [The Faith], Ch.: “,” 1:183 §193.



precedes His wrath. One aspect of the divine mercy is that Allah ﷻ made His venerable and Chosen Prophet ﷺ Mercy for the worlds. The other Messengers, on the other hand, were exclusively raised for their respective peoples. Allah ﷻ said,

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

«And, (O Esteemed Messenger,) We have not sent you but as a mercy for all the worlds.»<sup>19</sup>

### 1.3 ALLAH HAS MADE HIM ﷺ THE PROPHET OF MERCY

Another manifestation of Allah's mercy upon His servants is that He made His Exalted Prophet a Prophet of Mercy, and He sent him to the entire Creation. According to Abū Mūsā al-Ash'arī رضي الله عنه, "Allah's Messenger ﷺ used to give himself many names for us. He would say,

أَنَا مُحَمَّدٌ، وَأَحْمَدُ، وَالْمُقَفِّي، وَالْحَاشِرُ، وَنَبِيُّ التَّوْبَةِ، وَنَبِيُّ الرَّحْمَةِ.

I am Muhammad, Ahmad, al-Muqaffi [the Last], al-Hāshir [the collector with whose compliance the people will be collected on the day of Resurrection], the Prophet of Repentance and the Prophet of Mercy.<sup>20</sup>

Reported by Muslim.

### 1.4 ALLAH SENT THE PROPHET ﷺ AS MERCY

Just as he is the Prophet of Mercy, the Prophet ﷺ was also sent as mercy for the worlds. Abū Hurayra رضي الله عنه reported,

قِيلَ: يَا رَسُولَ اللَّهِ، ادْعُ عَلَى الْمُشْرِكِينَ. قَالَ: إِنِّي لَمْ أُبْعَثْ لِعَانًا، وَإِنَّمَا بُعِثْتُ رَحْمَةً.

Someone said, 'O Allah's Messenger! Invoke a curse upon the pagans,' but the Prophet ﷺ replied, 'I was not sent as a

<sup>19</sup> Qur'ān 21:107.

<sup>20</sup> Set forth by Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Faḍā'il* [The Virtues], Ch.: "On the Prophet's Names ﷺ," 4:1828 §2355.

curser; I was only sent as mercy.<sup>21</sup>

Salmān رضي الله عنه reported that Allah's Messenger ﷺ said,

إِنَّمَا بَعَثَنِي رَحْمَةً لِّلْعَالَمِينَ.

He only sent me as mercy for the worlds.<sup>22</sup>

Reported by Aḥmad, Abū Dāwūd, and al-Ṭabarānī, with an excellent chain of transmission. The source of this hadith is found in the collections of al-Bukhārī and Muslim with another route of transmission.

## 1.5 ALLAH MADE THE PROPHET ﷺ MERCY GIFTED TO THE WORLDS

Allah's Messenger ﷺ said about himself that he is mercy from Allah gifted to the whole world. Abū Hurayra رضي الله عنه reported that Allah's Messenger ﷺ said,

يَا أَيُّهَا النَّاسُ، إِنِّي أَنَا رَحْمَةٌ مُّهْدَاةٌ.

O people! Indeed, I am mercy gifted (to the worlds).<sup>23</sup>

<sup>21</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa ṣila wa al-adab* [On Piety, Familial Integration, and Good Manners], Ch.: "The Prohibition of Invoking Curses Against Creatures and Other Things," 4:2006 §2599; •al-Bukhārī in *al-Adab al-mufrad*, 119 §321; •Abū Ya'lā in *al-Musnad*, 11:35 §6174; •Abū Nu'aym in *Dalā'il al-nubuwwa*, 1:40 §2; •al-Bayhaqī in *Shu'ab al-īmān*, 2:144 §1403; •Ibn 'Asākir in *Tārīkh Dimashq*, 4:92; •al-Ḥusaynī in *al-Bayān wa al-ta'rīf*, 1:283 §754; •Ibn Kathīr in *Tafsīr al-Qur'ān al-ʿAzīm*, 3:202.

<sup>22</sup> Set forth by •Aḥmad b. Ḥanbal in *al-Musnad*, 5:268, 437 §§22361, 23757; •Abū Dāwūd in *al-Sunan*: Bk.: *al-Sunna* [The Sunna], Ch.: "The Prohibition of Maligning the Companions of the Messenger of Allāh ﷺ," 4:215 §4659; •al-Ṭabarānī in *al-Mu'jam al-kabīr*, 8:196 §7803; •Abū Nu'aym in *Dalā'il al-nubuwwa*, 1:4 §1; •al-Mundhirī in *al-Targhib wa al-tarhib*, 3:181 §3583; •Ibn Rajab in *Jāmi' al-ʿulūm wa al-ḥikam*, 1:415; •al-Haythamī in *Majma' al-zawā'id*, 5:69; •al-Suyūfī in *al-Durr al-manthūr*, 5:688.

<sup>23</sup> Set forth by •al-Dārimī in the introduction of *al-Sunan*, section, "How the Prophet's Affair Was in the Beginning ﷺ," 1:21 §10; •Ibn Abī Shayba in *Muṣannaf*, 6:325 §31782; •al-Ḥākim in *al-Mustadrak*, 1:91 §100; •al-Qudā'ī



According to al-Hākim and Dhahabī it is an authentic tradition; it is also reported by al-Bazzār and al-Ṭabarānī.

## 1.6 THE PROPHET'S MERCY IS FROM ALLAH'S MERCY

The mercy that Allah honoured His Prophet ﷺ with is not acquired. Nor was it obtainable by Allah's Messenger through acts of spiritual vigour and effort. It was solely bestowed by Allah ﷻ and made an innate trait in the Prophet ﷺ from the day of his creation. Allah ﷻ said,

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ﴾

﴿(O My Esteemed Beloved!) What a mercy of Allah that you are lenient with them!﴾<sup>24</sup>

## 1.7 ALLAH MADE THE PROPHET ﷺ MERCY FOR THE BELIEVERS

If the Exalted Prophet ﷺ is mercy for the worlds, which include humanity, and if he was sent as mercy and sent with mercy, how is he with his community? Allah ﷻ and His compassionate Messenger both mentioned that he is mercy to his people. Allah ﷻ said,

﴿وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنٌ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ ءَامَنُوا مِنْكُمْ﴾

﴿And amongst these (hypocrites) are also those who hurt (the Esteemed) Messenger (blessings and peace be upon him) and say: "He is only an ear (believes everything he hears)." Say: "He is all ears to what is good for you; he believes in Allah and has faith in (what) the believers (say) and is mercy

in *Musnad al-Shihāb*, 2:189-190 §1160-1161; •al-Ṭabarānī in *al-Mu'jam al-awsaṭ*, 3:223 §2981 and in *al-Mu'jam al-ṣaghīr*, 1:168 §264; •al-Bayhaqī in *Shu'ab al-īmān*, 2:143-144 §§1402, 1404, 1445; •al-Haythamī in *Majma' al-zawā'id*, 8:257.

<sup>24</sup> Qur'an 3:159.



for those of you who have embraced faith.” ﴿25

### 1.8 ALLAH MADE THE PROPHET ﷺ CLEMENT AND COMPASSIONATE TO THE BELIEVERS

Allah ﷻ also made the Prophet ﷺ full of compassion for the believers. The word for merciful, *raḥīm*, is on the morphological pattern [*wazn*] of *faʿīl*, which is hyperbolic and indicative of his immense compassion for his people. Furthermore, Allah ascribed to him ﷺ another description, that of *raʿūf*, which indicates the epitome of clemency and kindness. This is why Allah named the Prophet both clement and merciful (*Raʿūf and Raḥīm*).

Allah ﷻ said,

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ  
عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿26

﴿Surely, a (Glorious) Messenger from amongst yourselves has come to you. Your suffering and distress (becomes) grievously heavy on him (blessings and peace be upon him). (O mankind,) he is ardently desirous of your (betterment and guidance. And) he is most (deeply) clement and merciful to the believers.﴾<sup>26</sup>

If Allah's Messenger ﷺ is mercy to the worlds, he is mercy to his community *a fortiori*. Nay, in addition to being mercy for his community, he is clement and compassionate toward it as well. There is no mercy that surpasses this and there is no objective beyond it. This is how the Prophet ﷺ was recognized among his Companions ﷺ.

Mālik b. al-Huwayrith ؓ said,

أَتَيْنَا رَسُولَ اللَّهِ ﷺ، وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ، فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً،  
وَكَانَ رَسُولُ اللَّهِ ﷺ رَحِيمًا رَقِيقًا.

We were a group of youth of similar ages and we all went to

<sup>25</sup> Ibid., 9:61.

<sup>26</sup> Ibid., 9:128.

Allah's Messenger and stayed with him for twenty nights.  
 Allah's Messenger was compassionate and gentle.<sup>27</sup>

Agreed upon and this is the wording of Muslim.

### 1.9 THE PROPHET ﷺ IS NEARER TO THE BELIEVERS THAN THEIR OWN SELVES

Another example of the Prophet's immense mercy for his people is the fact that he is nearer to the believers than their own selves, and that his wives, in their rank and honour, are like the believers' mothers. Allah ﷻ said,

﴿الَّتِي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ﴾

*«This (Esteemed) Prophet is nearer to and has a greater claim on the believers than their own souls and his (pure) wives are their mothers.»*<sup>28</sup>

Abū Hurayra رضي الله عنه reported that Allah's Messenger ﷺ said,

أَنَا أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ.

I am nearer to the believers than their own selves.<sup>29</sup>

Agreed upon.

Jābir رضي الله عنه described the Prophet's discourse and reported that he would say,

أَنَا أَوْلَىٰ بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ.

<sup>27</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Adhān* [The Adhān], Ch.: "On the Adhān for the Traveler if There is a Congregation," 1:226 §605; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Masājid* [The Mosques], Ch.: "Who has More Right to the Imamate," 1:564 §674.

<sup>28</sup> Qur'ān 33:6.

<sup>29</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Kafāla* [The Guarantees], Ch.: "On Debt," 2:805 §2176; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Farā'id* [The Estate Division], Ch.: "Whoever Leaves Behind Wealth then it is For His Heirs," 3:1237 §1619.



I am nearer to each believer than his own self.<sup>30</sup>

Reported by Muslim.

The Prophet's position as a protector and patron is not simply reserved for the believers in this life. It is continuous in this life and the Next as well. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

مَا مِنْ مُؤْمِنٍ إِلَّا وَأَنَا أَوْلَى بِهِ فِي الدُّنْيَا وَالْآخِرَةِ.

There is not a single believer save that I am nearer to him in this life and in the Next.<sup>31</sup>

Agreed upon and this the wording of al-Bukhārī.

Now, if the Prophet ﷺ is nearer to the believers than their own selves in this life and the Next, how then will his mercy, clemency, kindness, concern and compassion be for them?

<sup>30</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Jumu'a* [The Friday Prayer], Ch. "Shortening the Prayer and the Sermon," 2:592 §867; •Aḥmad b. Ḥanbal in *al-Musnad*, 3:310 §14373; •al-Nasā'ī in *al-Sunan*: Bk.: *Ṣalā al-īdayn* [The Two Eid Prayers], Ch.: "On How the Sermon is Given," 3:188 §1578, also in *al-Sunan al-kubrā*, 1:550 §1786; •Ibn Mājah in the introduction to *al-Sunan*, Section, "Abstinence from Blameworthy Innovation and Argumentation," 1:17 §45; •Ibn Ḥibbān in *al-Ṣaḥīḥ*, 1:186 §10; •al-Ṭabarānī in *al-Mu'jam al-awsaṭ*, 3:160 §9418, and in *al-Mu'jam al-kabīr*, 3:100 §8531; •Abū Ya'lā in *al-Musnad*, 4:85, 90 §§2111, 2119; •al-Bayhaqī in *al-Sunan al-kubrā*, 3:206 §5544.

<sup>31</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Istiqrāḍ wa adā' al-duyūn wa al-ḥijr wa al-taflīs* [The Loans, Repayment of Debts, Rent, and Bankruptcy], Ch.: "Prayer Over One Who Leaves a Debt Behind," 2:845 §2269, and in Bk.: *al-Tafsīr* [The Qur'ānic Exegesis], Ch.: "﴿The Prophet is closer to the believers than their own selves﴾," 4:1795 §4503; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Farā'id* [The Inheritance], Ch.: "Whoever Leaves Behind Wealth Then it is For His Heirs," 3:1238 §1619; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:334 §8399; •Abd al-Razzāq in *al-Muṣannaḥ*, 8:291 §15261; •Abū 'Awāna in *al-Musnad*, 3:445 §5630; •al-Bayhaqī in *al-Sunan al-kubrā*, 6:238 §12148; •Ibn Kathīr in *Tafsīr al-Qur'an al-'Azīm*, 3:469.

# 1.10 THE PROPHET ﷺ IS NEARER TO THE OTHER PROPHETS THAN THEY ARE TO THEIR RESPECTIVE COMMUNITIES

In addition to being nearer to the believers than their own selves, Allah ﷻ has made him worthier of the past Prophets ﷺ than they are to their respective people. What can be said of someone who is even worthier of the other Prophets? The accounts of the most famous of the Prophets—Ibrāhīm, followed by Mūsā and ‘Isā—are given here.

Allah ﷻ said,

﴿إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لِّلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ ءَامَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ﴾

«Certainly, the nearest of the people to Ibrāhīm (Abraham), (and the most deserving) are those who have followed him (in his Dīn [Religion]). And (they) are no other than this Messenger (blessings and peace be upon him) and those who have believed (in him). And Allah is the Helper of the believers.»<sup>32</sup>

Ibn ‘Abbās ؓ said,

لَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ، وَجَدَ الْيَهُودَ يَصُومُونَ عَاشُورَاءَ، فَسُئِلُوا عَنْ ذَلِكَ. فَقَالُوا: هَذَا الْيَوْمَ الَّذِي أَظْفَرَ اللَّهُ فِيهِ مُوسَى وَبَنِي إِسْرَائِيلَ عَلَى فِرْعَوْنَ، وَنَحْنُ نَصُومُهُ تَعْظِيمًا لَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: نَحْنُ أَوْلَى بِمُوسَى مِنْكُمْ. ثُمَّ أَمَرَ بِصَوْمِهِ.

وَفِي رِوَايَةٍ: أَنَا أَوْلَى بِمُوسَى مِنْهُمْ.

The Prophet ﷺ came to Medina and found the Jews fasting on the day of ‘Āshūrā’. When he asked them concerning this,

<sup>32</sup> Qur’ān 3:68.



they replied, 'It is the day on which Allah drowned Pharaoh and saved Mūsā, so we fast this day out of glorification of Allah ﷻ.' The Prophet ﷺ said, 'We have more right and are nearer to Mūsā than you.' Then the Prophet ﷺ enjoined the people to observe fast on that day.

In another narration of this incident, the Prophet ﷺ said, "I am nearer to Mūsā than they are."<sup>33</sup>

Agreed upon.

Abū Hurayra رضى الله عنه reported that Allah's Messenger ﷺ said,

أَنَا أَوْلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ فِي الدُّنْيَا وَالْآخِرَةِ.

I am nearer to 'Īsā b. Maryam in this life and the Next.<sup>34</sup>

Agreed upon and this is the wording of al-Bukhārī.

## 1.11 THE PROPHET'S QUALITY OF HUMILITY ﷺ

Allah ﷻ described His noble Messenger ﷺ as being compassionate and full of pity and mercy to the worlds. Despite that, Allah ﷻ ordered the Prophet to be humble toward the believers, and that was manifested clearly in the Prophet's interactions with others. Allah ﷻ said,

﴿وَلَقَدْ ءَاتَيْنَكَ سَبْعًا مِّنَ الْمَثَانِ وَالْقُرْءَانَ الْعَظِيمَ﴾ لَا تُمَدَّنْ عَيْنَيْكَ

إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَخَفِضْ جَنَاحَكَ

لِلْمُؤْمِنِينَ ﴿٨٨﴾ وَقُلْ إِنِّي أَنَا الْتَذِيرُ الْمُبِينُ ﴿٨٩﴾

<sup>33</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *Manāqib al-anṣār* [On the Exemplary Virtues of the Anṣār], Ch.: "The Jews' Visit to the Prophet ﷺ When He Arrived in Medina," 3:1244 §3215; •Muslim in *al-Shaḥīḥ*: Bk.: *al-Ṣīyām* [The Fasting], Ch.: "Fasting on the Day of 'Āshūrā," 2:795 §§1130.

<sup>34</sup> Ibid., Bk.: *Aḥādīth al-anbiyā'* [The Narrations of the Prophets], Ch.: "On Allah's Statement, ﴿Mention in the Book, Maryam when she withdrew from her family﴾," 3:1270 §3259; •Muslim in *al-Shaḥīḥ*: Bk.: *al-Faḍā'il* [The Virtues], Ch.: "The Virtues of 'Īsā b. Maryam رضى الله عنه," 4:1837 §2365.

﴿And surely We have bestowed upon you the seven oft-recited Verses (i.e., Chapter al-Fātiḥā) and the Glorious Qur'ān. Do not even lift your eyes towards the things with which We have benefitted the disbelievers for their (few days') luxury, nor grieve over their (turning away from the straight path), and keep your wings (of affection and care) lowered over the believers (to make them feel contented and cared for). And say: "Indeed, I am (now) the open and clear Warner (of Allah's torment).﴾<sup>35</sup>

Allah ﷻ also said,

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ۖ وَخَفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ﴾

﴿And, (O Esteemed Beloved,) warn your close relatives (of Our torment). And extend your (merciful, kind and supporting) hand to those believers who follow you.﴾<sup>36</sup>

The latter two verses are similar to the former set of verses: they explain that the Prophet ﷺ is mercy, but they also add the additional quality of being a warner (*nadhīr*). To be a warner implies that there is mercy, for were it not for the presence of mercy, he would not have warned his people.

### 1.12 THE PROPHET ﷺ WAS NEITHER STERN NOR HARSH

Allah ﷻ informed us that His Exalted Prophet was neither stern nor hard-hearted. Had he been either, the people would have fled from his presence. The noble description is found in the early Scriptures that describe the Prophet ﷺ. The lofty rank of this description can be appreciated if we come to know the state of the people to whom the Prophet ﷺ was sent and to whom he delivered his address.

Allah ﷻ said,

<sup>35</sup> Qur'ān 15:87-89.

<sup>36</sup> Ibid., 26:214-215.



﴿فِيمَا رَحْمَةٍ مِّنَ اللَّهِ لَئِنْ لَّمْ يَكُنْ لَّهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ﴾

﴿(O My Esteemed Beloved!) What a mercy of Allah that you are lenient with them! Had you been stern and hard-hearted, people would have deserted, scattering away from around you. So pardon them, and pray for their forgiveness, and consult them in (important) matters.﴾<sup>37</sup>

This is Allah informing us of the mercy of His Beloved and Intimate Friend ﷺ and his noble character and immense humility and mercy.

‘Abd Allāh b. ‘Amr ؓ was once asked about the description of the Prophet in the Torah. He said,

أَجَلُ وَاللَّهِ، إِنَّهُ لَمَوْصُوفٌ فِي التَّوْرَةِ بِبَعْضِ صِفَتِهِ فِي الْقُرْآنِ: ﴿يَأَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا﴾، وَحِرْزًا لِلْأُمِّيِّينَ. أَنْتَ عَبْدِي وَرَسُولِي. سَمَّيْتُكَ الْمُتَوَكَّلَ لَيْسَ بِفَظٍّ وَلَا غَلِيظٍ وَلَا سَخَابٍ فِي الْأَسْوَاقِ وَلَا يَدْفَعُ بِالسَّيِّئَةِ السَّيِّئَةَ وَلَكِنْ يَغْفُو وَيَغْفِرُ. وَلَنْ يَقْبِضَهُ اللَّهُ حَتَّى يُقِيمَ بِهِ الْمِلَّةَ الْعُرْجَاءَ بَأَنْ يَقُولُوا «لَا إِلَهَ إِلَّا اللَّهُ» وَيَفْتَحَ بِهَا أَعْيُنًا عُمِيًّا وَأَذَانًا صُمًّا وَقُلُوبًا غُلْفًا.

Yes. By Allah, he is described in the Torah with some of his attributes mentioned in the Qur’ān, ﴿O (Esteemed) Prophet! Surely, We have sent you as a Witness (to the truth and the creation), a Bearer of glad tidings (of the beauty of the Hereafter) and a Warner (of the torment in the Hereafter)﴾ [Q:33:45], and a protection for the unlettered. You are My slave and Messenger. I have named you *al-Mutawakkal* [the trustworthy one] who is neither bilious nor callous, nor loud in the markets. He does not react to a wrong action with a wrong action; rather he pardons and forgives. Allah will not

<sup>37</sup> Ibid., 3:159.

take him back to Himself until He has made through him the crooked community straight so that they say, "There is no God but Allah," and with that they will open blind eyes, deaf ears and covered (polluted) hearts.<sup>38</sup>

### 1.13 THE PROPHET'S AVIDITY FOR THE BELIEVERS' WELFARE

Another example of the Prophet's mercy—especially for the believers—is his keenness for their welfare, his traumatic grief when one of them is met with a tribulation, his pity for them, and his avidity for their guidance and salvation and deliverance from what they dread. So much was his keenness for others that Allah would console him and instruct him that he should not bring harm to his blessed self or die out of grief and worry for them. Allah ﷻ said,

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾

«Surely, a (Glorious) Messenger from amongst yourselves has come to you. Your suffering and distress (becomes) grievously heavy on him (blessings and peace be upon him). (O mankind,) he is ardently desirous of your (betterment and guidance. And) he is most (deeply) clement and merciful to the believers.»<sup>39</sup>

<sup>38</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Buyūʿ* [The Transactions], Ch.: "The Prohibition of Being Loud and Boisterous in the Marketplace," 2:747 §2018, and in Bk.: *al-Tafsīr* [The Qurʾānic Exegesis], Ch.: "On the Verse «Certainly We have sent you as a witness, a giver of glad tidings, and a warner»,» 4:1831 §4558, and in •*al-ʿAdab al-mufrad*, 95 §246; •Aḥmad b. Ḥanbal in *al-Musnad*, 2:174 §6622; •al-Dārimī in *al-Sunan*, 1:16 §6; •Abū Nuʿaym in *Hilya al-Awliyāʾ*, 5:387; •Ibn Saʿd in *al-Ṭabaqāt al-Kubrā*, 1:360–362; •al-Bayhaqī in *al-Sunan al-kubrā*, 7:45 §13079, and in •*Shuʿab al-īmān*, 2:137 §1410, and in •*al-ʿItiqād*, 1:256; •al-Maqdisī in *al-Aḥādīth al-mukhtāra*, 9:460 §435; •al-Ṭabarī in *Jāmiʿ al-bayān*, 9:83; •Ibn Kathīr in *Tafsīr al-Qurʾān al-ʿAzīm*, 2:254.

<sup>39</sup> Qurʾān 9:128.



Allah ﷻ also said,

﴿فَلَعَلَّكَ بَدِيعٌ نَفْسِكَ عَلَىٰ عَاقِبِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا﴾

﴿(O Venerable Beloved!) Will you put your (dear) life at stake with the traumatic grief for them if they do not put faith in this Word (of Allah)?﴾.<sup>40</sup>

Allah ﷻ also said,

﴿فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ﴾

﴿Let not your soul waste away in grief for them. Surely, Allah is Best Aware of whatever they do.﴾<sup>41</sup>

And,

﴿وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُن فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ﴾

﴿And, (O Esteemed Beloved,) do not grieve (over what they say), nor (undergo) distress at the deceitful and treacherous activities which they are carrying out.﴾<sup>42</sup>

All these verses point to the Prophet's vast mercy, for were it not for his mercy, he would not have suffered the grief that he suffered.

#### 1.14 THE PROPHET ﷺ LIGHTENED THE BURDEN UPON HIS COMMUNITY

Another manifestation of the Prophet's mercy is the fact that he removed the burdens that were upon his people and the other communities to whom he addressed with his message. Allah ﷻ said,

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ

<sup>40</sup> Ibid., 18:6.

<sup>41</sup> Ibid., 35:8.

<sup>42</sup> Ibid., 27:70.

الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي  
كَانَتْ عَلَيْهِمْ ﴿٤٣﴾

﴿(They are the people) who follow the Messenger, the Prophet (titled as) al-Ummī (who imparts to the people from Allah the news of the unseen and knowledge and secrets of socio-economic disciplines of life without himself being taught by any human in the world); whose (eminent attributes and exquisite powers) these people find written in the Torah and the Injīl (Gospel); who enjoins on them virtues and forbids them vices, declares wholesome things lawful and impure ones unlawful for them and removes from them their heavy burdens and yokes (i.e., shackles) weighing upon them (due to their acts of disobedience and blesses them with freedom).﴾<sup>43</sup>

It eminently clears the difference between the Prophet's actions and legislations and the state of the previous nations. The removal of shackles includes: cancellation of the punishment of death for the person if the victim's heirs agree to accept blood-money; prayer in any clean location; the sufficiency of repentance and remorse; the legality of dry-ablution when water is not available or is difficult to use; removal of the punishment [in the grave] for one who does not safeguard himself from urine dropping on his clothing or skin (it being sufficient to wash the affected location with water); the removal of sin from one who errs or forgets or is coerced; the dispensation [for husband and close male relatives] to mix with menstruating women; and many other things that were considered unlawful among the previous communities.

### 1.15 ALLAH MADE THE PROPHET ﷺ A SOURCE OF PEACE AND PROTECTION FOR HUMANITY

Allah ﷻ made His venerable Prophet ﷺ a source of peace and protection for humanity, protecting them from the punishment and

<sup>43</sup> Ibid., 7:157.



destruction that befell the previous nations. When the previous nations were destroyed, their entire populations perished as a result of their Prophets' supplications against them, or as a result of their own denial of the Prophets. When the final Prophet ﷺ was sent, this type of far-reaching punishment was erased.

Allah ﷻ said,

﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ﴾

﴿يَسْتَغْفِرُونَ﴾

﴿And, (in truth, the matter is that) it is not Allah's Glory to torment them, whilst you (O Venerable Beloved) are also (present) amongst them. Nor would Allah torment them whilst they are engaged in supplicating Him for forgiveness.﴾<sup>44</sup>

This verse was revealed when Abū Jahl said,

﴿اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنْ

السَّمَاءِ أَوْ اثْبِتْنَا بِعَذَابٍ أَلِيمٍ﴾

﴿“O Allah! If this (Qur'ān) is really the truth from Your side, then rain down upon us stones from the sky (for disobeying it), or seize us with some grievous torment.”﴾<sup>45</sup>

So Allah ﷻ has given them two sources of security: the presence of Allah's Messenger ﷺ and the act of seeking forgiveness.

<sup>44</sup> Ibid., 8:33.

<sup>45</sup> Ibid., 8:32.

This has been mentioned in the agreed upon hadith reported by Anas b. Mālik رضي الله عنه. [Set forth by al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Tafsīr* [The Qur'ānic Exegesis], Ch.: “*Sūra al-Anfāl*, Verse ﴿And [remember] when they said, O Allah! If this is really the truth from You...﴾,” 4:1704-1705 §4371§4372; •Muslim in *al-Ṣaḥīḥ*: Bk.: *Ṣifāt al-munāfiqīn* [The Traits of the Hypocrites], Ch.: “On Allah's Statement, ﴿Allah was not about to punish them while you were in their midst﴾,” 4:2154 §2796.]

## 1.16 THE PROPHET'S CONTINUED SUPPLICATION FOR HIS PEOPLE IN HIS WORLDLY LIFE AND AFTER HIS PASSING

It is not known of any other Messenger who supplicated for his people as much as the final Messenger of Allah ﷺ did for his community. His prayers for them would sometimes involve weeping—this is yet another proof of the Prophet's avidity and mercy for the *Umma*. The revealed texts that speak about the Prophet's prayers for his people are too many to enumerate.

Allah's Messenger ﷺ prayed for this community that it gains forgiveness, mercy, victory, firmness, and protection from destruction, whether through drowning or famine or takeover by disbelievers.

In addition to his prayers for his people, the Prophet ﷺ also pardoned the pagans who forayed him during the battle of Uḥud. He said,

اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ.

O Allah! Forgive my people, for they know not.<sup>46</sup>

On one occasion,

قِيلَ: يَا رَسُولَ اللَّهِ، اذْعُ عَلَى الْمُشْرِكِينَ. قَالَ: إِنِّي لَمْ أُبْعَثْ لَعَنًا، وَإِنَّمَا أُبْعِثُ رَحْمَةً.

A man said, "O Allah's Messenger! Invoke a curse upon the pagans," but the Prophet ﷺ replied, "I was not sent as a curser; I was only sent as mercy."<sup>47</sup>

<sup>46</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Anbiyā'* [On the Prophets], Ch.: "The Hadith About the Cave," 3:1282 §3290; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Striving and Military Expeditions], Ch.: "On the Battle of Uḥud," 3:1417 §1792; •Aḥmad b. Ḥanbal in *al-Musnad*, 1:453 §4331; •Ibn Mājah in *al-Sunan*: Bk.: *al-Fitan* [On Tribulations], Ch.: "Patience with Affliction," 2:1335 §4025; •Abū Ya'lā in *al-Musnad*, 9:131 §5205; •al-Bazzār in *al-Musnad*, 5:106–107 §1686.

<sup>47</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Birr wa ṣila wa al-adab* [On Piety, Familial Integration, and Good Manners], Ch.: "The Prohibition of Invoking Curses Against Creatures and Other Things," 4:2006 §2599; •al-Bukhārī in



In fact, Allah's Messenger ﷺ would pray for their guidance. He would pray,

اللَّهُمَّ، اهْدِ دَوْسًا وَأَتِ بِهِمْ.

"O Allah! Guide [the tribe of] Daws and bring them [to the straight path]!"<sup>48</sup> Reported by Muslim.

Allah ﷻ made the life of His noble Prophet altruistic and merciful for his community. Their deeds are presented to him; if he finds good, he praises Allah ﷻ, and if he finds other than that, he seeks forgiveness for them.

### 1.17 THE FACT THAT THE PROPHET ﷺ WAS A WARNER IMPLIES MERCY

When someone warns his folk of something, especially if it is an impending disaster, his motivation for warning them is his keenness and concern for them and his mercy and pity toward them, lest they suffer affliction. If someone did not care what happens to a people, he would not warn them.

Since Allah's Messenger ﷺ was a Messenger sent to entire humanity, and since he is Mercy to the worlds and is compassionate and kind to the believers, he is also a warner and a bringer of glad tidings to all of humanity as well. The Prophet's message was not only for his people among Quraysh, or the Arabs, to the exclusion of others. His mercy, softness, kindness, gentleness, clemency and selflessness pursued welfare all over the globe.

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*al-Adab al-mufrad*, 119 §321; •Abū Ya'la in *al-Musnad*, 11:35 §6174; •Abū Nu'aym in *Dalā'il al-nubuwwa*, 1:40 §2; •al-Bayhaqī in *Shu'ab al-īmān*, 2:144 §1403; •Ibn 'Asākir in *Tārīkh Dimashq*, 4:92; •Ibn Kathīr in *Tafsīr al-Qur'an al-'Azīm*, 3:202.

<sup>48</sup> Set forth by •al-Bukhārī in *al-Shaḥīḥ*: Bk.: *al-Jihād wa al-siyar* [The Striving and Military Expeditions], Ch.: "On Praying for the Guidance of the Idolaters in order to Reconcile Their Hearts," 3:1073 §2779; •Muslim in *al-Shaḥīḥ*: Bk.: *Faḍā'il al-ṣaḥāba* [The Virtues of the Companions], Ch.: "From the Virtues of Ghifār, Aslam, Juhayna, Ashja', Muzina, Daws, and Tay'," 4:1957 §2524; •al-Ṭabarānī in *al-Mu'jam al-kabīr*, 8:326 §8219; and in *Musnad al-Shāmiyyīn*, 4:296 §3352.

Allah ﷻ said,

﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا﴾

﴿And, (O Esteemed Prophet,) We have not sent you but as a Bearer of the glad tidings and as a Warner to the entire mankind.﴾<sup>49</sup>

And He said,

﴿يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ الرُّسُلِ أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ﴾

﴿O People of the Book! Indeed, Our (Last) Prophet has come to you (at the juncture) when (the chain of) Messengers' succession is breaking off, and he expounds to you (Our commands and injunctions) with ample clarity, (because) you may (by way of excuse) say: "There has come to us no Bearer of good news or a Warner." (Now this excuse of yours has also lost ground because) undoubtedly, (the Final) Bearer of glad tidings and Warner has come to you.﴾<sup>50</sup>

He also said,

﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ۖ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ ۖ وَسِرَاجًا مُّنِيرًا﴾

﴿O (Esteemed) Prophet! Surely, We have sent you as a Witness (to the truth and the creation), a Bearer of glad tidings (of the beauty of the Hereafter) and a Warner (of the torment in the Hereafter), and (as) an Inviter towards Allah by His command and as a Sun spreading Light.﴾<sup>51</sup>

Notice how Allah described the Prophet ﷺ as a luminous lamp and

<sup>49</sup> Qur'ān 34:28.

<sup>50</sup> Ibid., 5:19.

<sup>51</sup> Ibid., 33:45-46.



not a burning lamp—as the sun is described. This is because of his mercy to the Creation. Had he been described as a burning lamp, there would have been less benefit and more harm; however, Allah ﷻ chose for His Prophet a description that applies to the sun (that he is a lamp), and one that applies to the moon (that he is luminous)—and this is for the benefit of the Creation and mercy for them.

Allah has made the Prophet ﷺ a bearer of glad tidings and a warner for all the communities on earth. Whoever obeys him receives the glad tidings of Paradise, mercy and forgiveness, and whoever disobeys him is warned of Allah's punishment, chastisement and Hellfire. According to Abū Hurayra رضي الله عنه, Allah's Messenger ﷺ said,

إِنَّمَا مَثَلِي وَمَثَلُ النَّاسِ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا. فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ  
جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ الَّتِي تَقَعُ فِي النَّارِ يَقَعْنَ فِيهَا. فَجَعَلَ يَنْزِعُهُنَّ  
وَيَعْلِبْنَهُ، فَيَقْتَحِمْنَ فِيهَا. فَأَنَا أَخْذُ بِحُجَزِكُمْ عَنِ النَّارِ، وَأَنْتُمْ تَقَحَّمُونَ  
فِيهَا.

My example and the example of the people is that of a man who made a fire, and when it lighted what was around it, moths and other insects, started falling into the fire. The man tried (his best) to prevent them (from falling into the fire) but they overpowered him and rushed into the fire. Similarly, I take hold of the knots at your waist (belts) to prevent you from falling into the fire, but you insist on falling into it.<sup>52</sup>  
Reported by al-Bukhārī.

Abū Mūsā al-Ash'arī رضي الله عنه reported that Allah's Messenger ﷺ said,

مَثَلِي وَمَثَلُ مَا بَعَثَنِي اللَّهُ كَمَثَلِ رَجُلٍ أَتَى قَوْمًا، فَقَالَ: رَأَيْتُ الْجَيْشَ بَعِثَنِي،  
وَإِنِّي أَنَا النَّذِيرُ الْعُرْيَانُ، فَالنَّجَاءُ، النَّجَاءُ. فَأَطَاعَتْهُ طَائِفَةٌ فَأَذَلَّ جُؤا عَلَى  
مَهْلِهِمْ فَنَجَّوْا، وَكَذَّبَتْهُ طَائِفَةٌ فَصَبَّحَهُمُ الْجَيْشُ فَاجْتَا حَهُمْ.

<sup>52</sup> Set forth by •al-Bukhārī in *al-Shāḥih*: Bk.: *al-Riqāq* [The Heart Softening Narrations], Ch.: "Eschewing Disobedience," 5:2379 §6118.

I and the message with which Allah has entrusted me are like a man who goes to a people and says, 'I saw an army with my own eyes, and I am a plain warner to you—save yourselves, save yourselves!' So a group of people obey him and escape by night, and are thus saved, while another group belies him and remains in their place, and is thus overrun by the army.<sup>53</sup> Agreed upon.

### 1.18 THE RELATIONSHIP BETWEEN THE SPLITTING OPEN OF THE PROPHET'S CHEST AND MERCY

The incident in which Jibrīl ﷺ split open the Prophet's chest is considered mass-transmitted—whether it refers to the splitting that took place when he was young, or during his youth, or during the night of the miraculous ascension and night journey. This incident is recorded in the two authentic collections of al-Bukhārī, Muslim and others. In each narration, Jibrīl takes a spot or a clot from the heart of Allah's Messenger ﷺ and washes his blessed heart with the water of Zamzam and fills it with faith and wisdom. And since every event reflects outward, this incident is reflected in the Prophet's mercy and kindness toward the creation. This is especially true if we consider the second instance when this splitting occurred. The second time it occurred, his heart was filled with mercy, and so he became an embodiment of mercy to the creation—to young and old, to the ignorant and coarse, to humans and animals and to the righteous and the wicked.

### 1.19 THE RELATIONSHIP BETWEEN MERCY AND SUBLIME CHARACTER

Allah's Messenger ﷺ gathered between mercy and sublime character. This is manifested in the Prophet's life and it is extremely difficult to differentiate between the two. The fact that there exists this subtle relationship between his quality of mercy and his sublime character means that the Prophet ﷺ possesses every virtue and has attained

<sup>53</sup> Ibid., 5:2378 §6117; •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Faḍā'il* [The Exemplary Virtues], Ch.: "The Prophet's Kindness toward His *Umma*," 4:1788 §§2283.



every lofty degree. This is why the Prophet ﷺ is the best exemplar for the entire Creation.

### 1.20 IT IS A MERCY OF ALLAH THAT HE TOOK THE SOUL OF HIS PROPHET ﷺ BEFORE HIS PEOPLE

One of the manifestations of Allah's mercy to this community is the fact that He took His Prophet's soul before it. That was so because the *Umma* could have a harbinger and predecessor in the Hereafter. This would not have occurred had the Prophet ﷺ passed after his people, whereby he would witness its punishment, which would be incongruous to mercy. According to Abū Mūsā al-Ash'arī رضي الله عنه, Allah's Messenger ﷺ said,

إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ رَحْمَةً أُمَّةٍ مِنْ عِبَادِهِ، فَبَصَّ نَبِيَّهَا قَبْلَهَا، فَجَعَلَهُ هَا  
فَرَطًا وَسَلَفًا بَيْنَ يَدَيْهَا. وَإِذَا أَرَادَ هَلَكَةَ أُمَّةٍ عَذَّبَهَا، وَنَبِيَّهَا حَيًّا، فَأَهْلَكَهَا  
وَهُوَ يَنْظُرُ، فَأَقْرَعَ عَيْنَهُ بِهَلَكَتِهَا حِينَ كَذَّبُوهُ، وَعَصَوْا أَمْرَهُ.

When Allah عز وجل intends to show mercy to an *Umma* from His servants, He takes the soul of its Prophet and makes him a harbinger and predecessor in the Hereafter; and when He intends to destroy an *Umma*, He punishes it while its Prophet is alive and He destroys it as he [the Prophet] witnesses it, and he cools his eyes by destruction as they had belied him and disobeyed his command.<sup>54</sup>

Reported by Muslim.

### 1.21 THE PROPHET'S MERCY TOWARD THE JINN

Just as the Prophet's mercy is for humans and animals, it is also for the jinn, the vegetable kingdom, the animal kingdom and everything, as understood from Allah's words,

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾

<sup>54</sup> Set forth by •Muslim in *al-Shāḥih*: Bk.: *al-Faḍā'il* [The Exemplary Virtues], Ch.: "When Allah Intends Mercy for an *Umma* He Takes its Prophet's Soul before It," 4:1791 §2288.

﴿And, (O Esteemed Messenger,) We have not sent you but as a mercy for all the worlds.﴾<sup>55</sup>

Al-Sha'bī رضي الله عنه said,

سَأَلْتُ عَلْقَمَةَ: هَلْ كَانَ ابْنُ مَسْعُودٍ شَهِدَ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْجِنِّ؟  
قَالَ: فَقَالَ عَلْقَمَةُ: أَنَا سَأَلْتُ ابْنَ مَسْعُودٍ، فَقُلْتُ: هَلْ شَهِدَ أَحَدٌ مِنْكُمْ  
مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْجِنِّ؟ قَالَ: لَا، وَلَكِنَّا كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ  
لَيْلَةٍ [بِمَكَّةَ] فَفَقَدْنَاهُ فَالْتَمَسْنَاهُ فِي الْأَوْدِيَةِ وَالشَّعَابِ. فَقُلْنَا: اسْتَطِيرَ أَوْ  
اغْتِيلَ. قَالَ: فَبِتْنَا بِشَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ. فَلَمَّا أَصْبَحْنَا، إِذَا هُوَ جَاءَ مِنْ قِبَلِ  
حِرَاءٍ. قَالَ: فَقُلْنَا: يَا رَسُولَ اللَّهِ! فَقَدْنَاكَ فَطَلَبْنَاكَ، فَلَمْ نَجِدْكَ. فَبِتْنَا بِشَرِّ  
لَيْلَةٍ بَاتَ بِهَا قَوْمٌ. فَقَالَ: أَتَانِي دَاعِي الْجِنِّ، فَذَهَبْتُ مَعَهُ، فَفَرَأْتُ عَلَيْهِمْ  
الْقُرْآنَ. قَالَ: فَانْطَلَقَ بِنَا، فَأَرَانَا آثَارَهُمْ وَأَثَارَ نِيرَانِهِمْ. وَسَأَلُوهُ الزَّادَ،  
فَقَالَ: لَكُمْ كُلُّ عَظْمٍ ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ يَقَعُ فِي أَيْدِيكُمْ أَوْ فَرَّ مَا يَكُونُ  
لَحْمًا، وَكُلُّ بَعْرَةٍ عَلَفَ لِدَوَابِّكُمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: فَلَا تَسْتَنْجُوا  
بِهِمَا، فَإِنَّهُمَا طَعَامُ إِخْوَانِكُمْ.

I asked ‘Alqama, ‘Was Ibn Mas‘ūd with Allah’s Messenger ﷺ on the Night of the Jinn?’ ‘Alqama replied, ‘I asked Ibn Mas‘ūd, “Were any of you with Allah’s Messenger ﷺ to witness on the Night of the Jinn?” “No,” he replied, “but we were with Allah’s Messenger ﷺ on that night [in Mecca], but we soon lost track of him and looked for him in various valleys and mountain passes. We said, ‘He was taken up in flight or he was assassinated.’ So we spent the worst night of lives that evening, and when we woke up in the morning, lo and behold, there he was, the Prophet ﷺ coming from the direction of the cave of Hīrā’. We said, ‘O Allah’s Messenger! We lost track of you and searched for you but were unable to

<sup>55</sup> Qur’ān 21:107.



find you. We spent the worst night of our lives that evening.' The Prophet ﷺ said, 'A caller from the jinn came to me and I went with him. I recited the Qur'ān to them.' So afterwards, we left with the Prophet ﷺ and he showed us the effects of the jinn and their fire. On that night, the jinn asked the Prophet for provision and he said, 'For you, every bone upon which the name of Allah has been invoked—from that you shall acquire the greatest portion of flesh—as well as the dung of camels that will serve as the pasturage for your animals.' The Prophet also said to us, 'So do not clean yourselves of impurities with these items, for they are the food of your brethren.'<sup>56</sup>

Reported by Muslim.

In the story about the killing of the young Anṣārī during the battle of the Trench, Abū Sa'īd al-Khudrī رضي الله عنه reported that Allah's Messenger ﷺ said,

إِنَّ بِالْمَدِينَةِ جِنَّاً قَدْ أَسْلَمُوا. فَإِذَا رَأَيْتُمْ مِنْهُمْ شَيْئاً فَادِّئُوهُ ثَلَاثَةَ أَيَّامٍ؛ فَإِنْ بَدَأَ لَكُمْ بَعْدَ ذَلِكَ فَاقْتُلُوهُ، فَإِنَّمَا هُوَ شَيْطَانٌ.

In Medina there are jinn who have embraced Islam; if you see anything [ill] from one of them, give him a three-day notice [to desist], and if he continues after that, kill him, for he is a devil.<sup>57</sup>

Reported by Muslim.

And another narration of Muslim reads,

إِنَّ هَذِهِ الْبُيُوتَ عَوَامِرَ. فَإِذَا رَأَيْتُمْ شَيْئاً مِنْهَا فَحَرِّجُوا عَلَيْهَا ثَلَاثًا؛ فَإِنْ ذَهَبَ وَإِلَّا فَاقْتُلُوهُ، فَإِنَّهُ كَافِرٌ.

<sup>56</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Ṣalāt* [The Prayer], Ch.: "Audible Recitation in the Morning Prayer and Recitation to the Jinn," 1:332 §450.

<sup>57</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Salām* [The Peace], Ch.: "On Killing Snakes," 4:1756 §2236.

In these houses there live snakes, so if you notice anything [ill] from them, make things difficult for them for three days [to force them out]. If they leave, that is good and well, and if they refuse, kill them, for they are disbelievers.<sup>58</sup>

‘Abd Allāh b. ‘Umar رضي الله عنه said,

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَأْمُرُ بِقَتْلِ الْكِلَابِ. يَقُولُ: اقْتُلُوا الْحَيَّاتِ وَالْكِلَابَ، وَاقْتُلُوا ذَا الطُّفَيْتَيْنِ وَالْأَبْتَرِ، فَإِنَّهُمَا يَلْتَمِسَانِ الْبَصَرَ وَيَسْتَسْقِطَانِ الْحَبَالَى.

I heard Allah’s Messenger ﷺ order the killing of dogs. He said, ‘Kill snakes and dogs and short-tailed and striped snakes, for these two types cause harm to eyesight and miscarriage for a pregnant woman.’<sup>59</sup>

Reported by Muslim.

‘Abd Allāh b. ‘Umar رضي الله عنه said,

فَلَبِثْتُ لَا أَتْرُكُ حَيَّةً أَرَاهَا إِلَّا قَتَلْتُهَا. فَبَيْنَا أَنَا أُطَارِدُ حَيَّةً يَوْمًا مِنْ ذَوَاتِ الْبُيُوتِ، مَرَّي زَيْدُ بْنُ الْخَطَّابِ أَوْ أَبُو لُبَابَةَ وَأَنَا أُطَارِدُهَا. فَقَالَ: مَهْلًا، يَا عَبْدَ اللَّهِ. فَقُلْتُ: إِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِهِنَّ. قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ نَهَى عَنْ ذَوَاتِ الْبُيُوتِ.

I used to kill every snake I found. One day as I was pursuing a snake, Zayd b. al-Khaṭṭāb or Abū Lubāba said to me while passing, ‘Take it easy, ‘Abd Allāh!’ I said, ‘Allah’s Messenger ﷺ ordered to kill them.’ He [Zayd or Abū Lubāba] said, ‘Yes, but he forbade killing the snakes that live in houses.’<sup>60</sup>

<sup>58</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Salām* [The Peace], Ch.: “On Killing Snakes,” 4:1756 §2236.

<sup>59</sup> Set forth by •Muslim in *al-Ṣaḥīḥ*: Bk.: *al-Salām* [The Peace], Ch.: “On Killing Snakes,” 4:1752 §2233.

<sup>60</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *Bad’ al-khalq* [The Beginning]



Agreed upon and this is the wording of Muslim.

Here we see that the Prophet ﷺ granted them as food every bone upon which Allah's name is invoked when eating, becoming meaty for them, and we see that he granted them the droppings of camels and sheep to serve as food for their animals. We also see that he forbade the occupants of houses killing snakes due to the possibility of one of them being a Muslim jinn.

Abū Hurayra رضي الله عنه reported the episode of his guarding the Ramaḍān charity that there was a devil who would steal food each night. When Abū Hurayra apprehended him, the devil promised that he would not return, but he lied and soon came back. When told about the incident, the Prophet ﷺ said to Abū Hurayra, "He lied, and he will return." Abū Hurayra expected him, and on the third night the devil said to Abū Hurayra, "Let me teach you some words by which Allah will allow you to benefit. When you retire to your bed, read the Verse of the Throne, *﴿Allah! None is worthy of worship but He, the Ever-Living, the Self-Subsisting﴾*<sup>61</sup> up to the end of the verse. If you do that, Allah will appoint for you a guardian that will watch over you, and no devil will come near you until the morning arrives. ..." After Abū Hurayra informed the Prophet ﷺ about this, he said, "He spoke the truth, although he is a great liar. Do you know who was speaking to you during these three nights, Abū Hurayra?" Abū Hurayra replied, "No." The Prophet ﷺ said, "That was Satan."<sup>62</sup>

A similar occurrence mentioned in this hadith took place with other Companions, such as Ubayy b. Ka'b, Mu'adh b. Jabal, Abū Ayyūb al-Anṣārī, Abū Usayd al-Sā'idī, Zayd b. Thābit and Burayda and others رضي الله عنهم.

Abū Hurayra رضي الله عنه did not kill him or cut off his hand, for each time he was apprehended, Satan would plead with various phrases: "Leave me, for I am in need," "I have dependents," and "I have severe needs,"

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of Creation], Ch.: "On Allah's Statement, *﴿And spread among them every beast﴾*," 3:1201 §3123; •Muslim in *al-Ṣaḥīḥ*, 4:1752 §2223.

<sup>61</sup> Qur'ān 2:255

<sup>62</sup> Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*: Bk.: *al-Wakāla* [The Authorization], Ch.: "If Someone Authorizes Another and the Authorized Person Hands Over Something Which the Authorizer Allows, it is Permissible," 2:812 §2187.

and so on. Abū Hurayra accepted his excuses, had shown him mercy, and kept his crime private, for he thought that he was speaking the truth. Finally, Allah's Messenger ﷺ informed him that he was a great liar still he did not punish him.

There are many other instances where the Prophet ﷺ dealt with the jinn, but what we have mentioned here should suffice in proving that the Prophet's mercy included them.

Since Allah's Messenger ﷺ is merciful, clement and kind, and since his entire message is one of mercy, and since he was sent with mercy, this mercy encompasses humans and jinn, their believers and their disbelievers, their righteous and their wicked, their men and women, their young and old, their allies and enemies, their slaves and their freemen and women, their scholars and their ignorant, their obedient and their disobedient, their cherished and their despised, their city dwellers and their country folk, their born and their unborn—and not only humans and jinn, but animals too.

If a disbeliever knew truly the reality and comprehensiveness of the Prophet's mercy ﷺ, he would be unable to keep from thanking and showing gratitude to him and having faith in him. Had the Prophet's mercy not encompassed him, he and his class would have been completely destroyed.

## 1.22 THE PROPHET ﷺ DID NOT INVOKE ALLAH TO DESTROY THE CONFEDERATES DURING THE BATTLE OF TRENCH

Another manifestation of the Prophet's mercy to the Creation, and its all-encompassing feature, is the fact that he did not invoke Allah to destroy the confederates during the battle of the Trench. Instead, he prayed that Allah defeat them and shake the earth beneath them. Allah gave victory to the Prophet ﷺ through easterly winds, as was detailed in the books on the biography of the Messenger. Had Allah wished to destroy them, He would have set upon them a strong, west wind, as happened with the people of 'Ād.<sup>63</sup>

Fully knowing His noble Prophet's compassion for his people and

<sup>63</sup> See Ibn Hajar al-ʿAsqalānī, *Fath al-Bārī*, 6:377.



desire for their faith, Allah set upon them an easterly wind that did not utterly destroy them. Instead, it was a cause for their retreat.<sup>64</sup> The effect of all this is shown by the affection that soon grew between the believers and the leaders of Quraysh.

Allah's Messenger ﷺ married Umm Ḥabība, the daughter of Abū Sufyān, and soon after that he married Umm Salama and Zaynab b. Jahsh ﷺ.<sup>65</sup> All the disbelievers who participated in the battle of Trench, especially their seniors, embraced Islam. This shows that the Prophet's mercy encompasses all. Ibn Ḥajar ᷺ said,

مِنْ لَطِيفِ الْمُنَاسِبَةِ كَوْنُ الْقَبُولِ نَصَرَتْ أَهْلَ الْقَبُولِ، وَكَوْنُ الدَّبُورِ  
أَهْلَكَتْ أَهْلَ الْإِدْبَارِ.

One of the subtle relations here is the fact that the people of acceptance helped the people of acceptance, and those who lagged were destroyed by those who lagged.<sup>66</sup>

As for the reports in which the Prophet ﷺ ordered the killing of some of the disbelievers, those orders were either because those disbelievers broke their covenant and put peace and security situation at stake (as occurred with the Jews), or because the Arab tribes assembled to launch aggression and invade the Muslims in Medina, or because they proclaimed their enmity to Islam and the Muslims and declared their aggressive designs to eliminate the Muslims once and for all, or because of someone speaking ill and belying Allah's Messenger or Islam and the Muslims, or those who, in addition to their enmity to Islam, slandered the womenfolk of the Muslims, spoiling calm and generating violence and militancy.

### 1.23 IMPORTANT POINT

The mercy with which Allah has honoured His servants is the mercy of the strong. It is not the mercy of the subdued and weak. This is

<sup>64</sup> Ibid., 2:521.

<sup>65</sup> See al-Bayhaqī, *Dalā'il al-nubuwwa* (3:459, 462-463, 465), Ibn Kathīr, *al-Sīra* (3:273-277), and al-Qurṭubī, *al-Jāmi' li ahkām al-Qur'an*, 18:58.

<sup>66</sup> See Ibn Ḥajar al-Asqalānī, *Fath al-bārī*, 2:521.

why we see myriad manifestations of this mercy, and we see how it encompasses every facet of human life: from young to old, men to women, powerful to weak, healthy to sick, believer to disbeliever, friend to foe, and the Muslim community in this life to all the Creation in the Next, etc.